

The Hebrew

ה'תרמ"ה כ"ט בתמוז "The Eternal Life He planted amongst us."

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[From the London Jewish Chronicle.]

THE LONDON JEWS.

Under this title, "Good Words" for the last
month contains an article, which upon the
whole, is written in a very friendly spirit, and
for which we are greatly obliged to the author.
Papers of this kind in so widely-spread a peri-
odical cannot but strengthen the ties of brother-
hood between Jew and Gentile, and greatly
contribute towards a proper appreciation of the
Jewish character, which, no doubt, like that of
every other community, has its dark spots, but,
on the other hand, possesses also some virtues,
either altogether peculiar to it or in which it
excels. We are not angels, but devils neither.
We see human beings, to whom, no doubt,
many blemishes attach; but these faults are
not unaccompanied by some good qualities—nor
are we altogether unimprovable. As such
beings with their amalgam of the precious and
base metals in our character we wish to be de-
picted; and such has Mr. William Gilbert, in
"The London Jews," represented us. We
cordially thank him for this. He has held up
the mirror to us. He has done so in candor
and fairness, and if it shows some excrescences,
or any other marvellous features, it is for us
to try to remove them; and this, our community
will strive to do, to the best of their abilities.
But for this very reason—because we wish that
the picture before us should teach us our faults
—we wish it to be perfectly correct in all its de-
tails, and therefore deem it expedient to point
out those parts in which the writer has not been
quite successful in his delineation.

It is true that a portion of the London
Jewish population is prone to make light of the
Third Commandment—and as this statement
does not involve an opinion, but rather a matter
of fact, it ought to admit of an easy confirma-
tion or refutation—this laxity of principle would
be greatly to be regretted, and call for the serious
consideration of the synagogal pulpit, and the
Association for the Diffusion of Religious Knowl-
edge. But from our knowledge of the Jewish
people, not in any one country, but as a body,
spread over the whole globe, we can aver that
trifling with the name of God is not one of
their characteristics. In those countries in
which the largest masses of the Jewish people
are settled, a judicial oath is viewed with extra-
ordinary awe and reverence, and a Jew not
rarely, even in a just cause, submits to serious
inconvenience and pecuniary losses rather than
accept the oath tendered to him by a court of
law. Further, to attribute the scholastic dis-
tinctions frequently attained by Jewish students
rather to mere hard study than to any superior
mental capacity, is not in unison with the opin-
ion of those who are well acquainted with the
Jewish character, or who have had much expe-
rience in the education of Jewish children.
Plooding, cramming, and assiduity are assuredly
not Jewish characteristics. A Jew is, no doubt,
capable of an extraordinary amount of exertion,
but only for a comparatively short time, and
frequently only by fits and starts. His charac-
ter is more vehement than persevering, and if
the goal can only be reached by moderate yet
steady, continuous efforts, he is very likely to
be unsuccessful in the race. It is much more
difficult in a Jewish school to maintain discipline
than to teach, and it is much easier to impart
knowledge to Jewish children than to make
them retain it by practice and study. If the
numerical proportion of scholastic distinctions
should be in favor of the Jews, we are con-
fident that this can only be due to superior
capacities.

Then, again, without in any way questioning
the degree of intelligence ascribed by Mr. Gil-
bert to the English Jews, yet we feel impelled,
in the interest of truth, to dispute the compara-
tive eminence which he assigns to them. No
doubt the Jews of England infinitely excel those
of the East in education and general intelli-
gence. But this comparison is unfair. To con-
vey to the public a just idea of their intelligence,
a comparison should not have been instituted
with a population which hitherto has hardly
enjoyed any educational advantages, but with
one which for a considerable time has been
availing itself of the facilities for mental pro-
gress held out to it. We unhesitatingly maintain
that the palm of rare intelligence and superior
education must be awarded to the Jews of
central Europe, especially those of Germany.
Compared with them the Jews of England lag
far behind. Whichever test we apply, it is
in favor of German Jews. Statistics have
proved that comparatively a much larger num-
ber of the children of the Jews attend schools
than of Christians; and in the higher schools,
in the colleges, and universities, the same
phenomenon has been observed, only in a proportion
much more striking. We have, no doubt, in
England a number of well-educated Jewish
scholars and gentlemen. Some can even boast of
scholarly attainments; but we unhesitatingly
declare that both quantitatively and qualitatively
they are excelled by any second-rate Jewish
community in Germany. It is not here the
place to investigate the causes thereof. Suffice
it that in the abstract there exist less apprecia-
tion of knowledge and less respect for a superior
talent among the Jews of England than those
of Germany. And if we pass in review the
corollaries of eminence of whom Germany can
boast, we experience a true *embarras de
choix*. We will not speak of mathematicians, for

in this branch of science some Jews have at all
times and in all countries excelled. But take
the natural sciences. Has England produced a
botanist that could be compared with Phaga-
heim, late of Berlin, now of the University of
Jena; of the eminent physician, Traube, of
Berlin; the physiologists, Valentin and Lazarus,
of the University of Bonn? Is there any
English M. P. that does even approach the
great orator and patriot, Dr. Jacoby, of Königs-
burg? And what are we to say of literature in
general? The very prince of German novelists
is the Jew Auerbach. The dramatic poet,
Mosenthal, fills a foremost rank; and the poems
of the Jew Beck have become household words
in parts of Germany. We might fill whole
pages with the enumeration of eminent schol-
ars of the Jewish faith in all branches of sci-
ence and literature who within the last thirty
years have flourished in Germany. But enough
has been stated to bear out the position taken
by us.

We now come to the last point, on which we
wish to make a remark. There is no doubt
that the trade in old clothes and oranges is
going out of the hands of the Jews. We are,
however, not so sure that it is for want of apti-
tude, being surpassed therein by the Irish, as
Mr. Gilbert believes. We believe this is the
trifling effect of the educational efforts which
have been made for a number of years in the
London Jewish community. The reflecting and
benevolent have long been alive to the pre-
cariousness of these street trades, and have striven
by every means in their power to supersede
them among the humbler classes by more steady
and more honorable occupations. There have
for this purpose been established visiting, ap-
prenticing and loan societies, day and evening
schools, all tending to raise the moral tone
among the masses, and to facilitate among them
other pursuits less calculated to lead into tem-
ptation those engaged in them. The decline of
the trades referred to among the Jews, far from
being a subject of regret, is rather a matter of
congratulation, and should serve as an encour-
agement to continue the efforts made by com-
munal philanthropists for the promotion of
education and regular branches of business
among their humble brethren. Having premised
these remarks, we proceed to the reproduction
of the article commented upon.

Foreign writers have on several occasions re-
marked that while the English as a nation take
great delight in reading books describing the
habits and manners of distant nations, and
criticise any discrepancy or improbability they
may notice with great severity, they frequently
pass over unheeded objects of far greater inter-
est which may be met with within the scope of
their own immediate observation. If this accu-
sation has any truth in it, it is, especially
applicable to the ignorance of the general
English public on the subject of their fellow-
citizens, the Jews.

In England we have three or four conven-
tional Jew types, and all as unlike the original
model as it is possible to imagine. We have
first the stage Jew, dirty, hunchbacked, and
generally ragged, and a coarse uncouth head
and long tangled hair, calling everybody "my
tear," and speaking the most villainous English,
and whose principal mental characteristic ap-
pears to be absence of truth and honesty. We
have then the grand type, invented—and we
make use of the word advisedly—by Mr.
Disraeli, who appears to have studied carefully
his own mental qualifications and then made
them the type of his race; and we have the
novel Jew, who is always a bill discounter,
doing business at an enormous rate of interest,
whose integrity is upon an equality with that of
a garrotter, less his violence, and who has no
pity for his victims, one at least of whom gen-
erally starves before the end of the book. His
domestic qualifications seem generally of a
better description than we might have imagined
from the unscrupulous nature of his business
transactions, and he seems to treat his family
with far greater respect and affection than we
might have anticipated.

The last of these alone bears any resemblance
to the Jew we meet in real life, and he is far
more rare than might have been imagined. He
is also less frequently to be met with than he
was thirty years since; his Gentile brethren in
the profession, being more active and considera-
bly less conscientious, have infringed greatly on
his profits. After all, the art and mystery of
extortionate money-lending appears to be by no
means so lucrative as might be supposed. Expe-
rience proverbially makes fools wise, and
many a young spendthrift gets by practice to be
a more expert rogue than the professor himself
even, and very frequently in the end turns the
tables on the money-lender; by extraordinary
adroitness in passing bad securities on the man
who would plunder him.

It would be difficult in any community to find
greater diversity of character than among the
London Jews. Those who are honest, and
they are in a vast majority, are as admirable
types of integrity and honor as can be found in
the world; those who are dishonest are as de-
spicable. It would be difficult to find a human
being whose veracity is more to be relied on
than that of an honorable Jew, it would be
equally difficult to find a more thorough-paced
liar than a dishonest one. To find the former,
we have merely to look upon the Jewish bank-
ers, financiers, or respectable tradesmen; to
find the latter in the fullest perfection, we would
invite the reader to visit the lower class of sales
by auction, especially those which come under
the denomination of pawnbrokers' sales.

But another and far more lamentable proof
of their habitual want of veracity, may be seen
in our police courts, especially when a case of
cheating by dealing is before the magistrate.
Here both sides appear to think the greater the
number of witnesses they can produce, the greater
has been their integrity in the transaction,
and accordingly each brings as many of his
friends forward in his favor as possible. The
hard swearing is here sometimes perfectly fear-
ful; and the magistrates, albeit not particularly
susceptible on occasions of the kind, show by
the expression of their faces their disgust of
the whole transaction, as the witnesses one by
one put on their hats and swear in the most
business-like manner to circumstances of which
they certainly know nothing. It is not an un-
frequent occurrence to find on each side three

or four witnesses who will swear with every ap-
pearance of solemnity and truth to statements
directly contrary to the oaths sworn by the
witnesses on the other side, leaving the magis-
trate in a state of doubt and perplexity, that
would be ludicrous, were it not for the disgust
which the blasphemy of a scene of the kind
must arouse in every well-regulated mind.

With the most profound and genuine respect
for Mr. Disraeli, we must differ from him in the
estimate he places on the intellectual qualifica-
tions of the Jewish race. We have met with
people of their nation in all parts of Europe,
and we have come to the unqualified conviction
that the English Jews are the most intelli-
gent of all; but they certainly hold no superi-
ority in point of intelligence over the people
they sojourn amongst. There are excep-
tions, and brilliant ones too, we admit, but, at
the same time, they are the exceptions and not
the rule. We know many highly educated
Jews, but they appear to us rather to have ac-
quired their accomplishments by means of indefat-
igable study than natural capacity. We know
perfectly well, our opponents may turn to
the records of the London University, and tell
us with justifiable pride that a large proportion
of the prizes, far greater than the comparative
number would warrant, have been taken by
Jewish scholars, and that four of the professors'
chairs are now filled by Jews; still we deny
that that proves any intellectual superiority in
the Caucasian race. That the Jews have greatly
distinguished themselves at University College
is a fact, but is rather due to their hard study
than their superior natural ability. Far fewer
among them waste their own time or their
parents' money than among the Christian pupils,
and it is to this cause, and this alone, their
superiority is to be traced. All classes of Jews
are now intensely alive to the advantages of
education, and University College has, from the
time the land on which it was built was given
by Sir Isaac Goldsmid to the present day, been
the favorite resort of the Jewish scholars; and
when a boy shows any particular intellect he
is generally sent there to study. It has thus with-
in its walls nearly the whole of the ability of
the Jewish youth resident in London. A great
deal of the credit is due also to the professors.
In foreign universities the Jew does not par-
ticularly shine, though most brilliant exceptions
are certainly to be found. The most intelligent
Jews we have met with out of England are cer-
tainly the French; but in their schools they do not
excel the Christians. If we go further from
England the comparison will be still less favor-
able. To those of our readers who have been
either in Palestine or Turkey, we would ask
what is the intellectual condition of the Jews in
those parts? And if he has given any atten-
tion to the matter, we shall certainly be answer-
ed that nothing can be more deplorable. No,
the Jew rapidly nationalizes, and his peculiari-
ties partake greatly of those of the people
among whom he dwells; if intellectual and
intelligent, the Jew will partake of those ad-
vantages; if debased, he will follow the same
late.

(TO BE CONTINUED.)

HEBREW WORTHIES.

We transfer to our columns a few sketches of the
lives of Hebrew worthies from Dr. Hecht's "Synop-
sis of the History of the Israelites."

SOLOMON BEN ISAAC, CALLED RASHI.

He was born at Troyes, in 1040, of a family
that had given birth to many a distinguished
rabbi. Already in his boyhood he gave unmis-
takable proofs of his superior talents. His
teacher was Rabbenu Gershom, called "the
light of the exile," who had convened a great
synod, by whose decrees polygamy and forced
divorce were abolished. In a very short time
Rashi made himself thoroughly acquainted
with Jewish theology, but was little versed in
philosophy, or Greek and Arabian literature.
Discreet and patient as teacher, he tried to de-
velop the talent of his numerous scholars, and
to keep down all egotistical haughtiness, a
method by which he won the love of his stu-
dents, who also sincerely revered him for his
profound erudition. In order to facilitate the
study of theology, he wrote a commentary on
the Bible, Mishna and Talmud, a gigantic work
which immortalized his name. Therein he ex-
plains the words and the difficult passages now
grammatically, at other times paraphrastically,
and by supplementary notes, or by French,
Italian, and Spanish renderings—less in the
way of criticism than of illustrating the sense
and meaning of every word. The whole work
is written in so brief a style, that in after times
it was a saying—In the time of Rashi ink
must have been a very costly article. His com-
mentary on the Talmud cannot be dispensed
with. After having written so many excellent
books, every one but Rashi would have thought
his task finished. He, however, now sought to
enlarge the horizon of his knowledge by travel-
ing. Amidst great difficulties and danger he
visited several countries. Everywhere he was
received with the greatest distinction, every-
where leaving behind friends and admirers.
Legend states that on his journey to the East
he fell in with a monk going on a pilgrimage.
The conversation of the travellers, both going
to Jerusalem, was at first friendly, but soon
turned on topics of religious controversies.
After they had quarrelled, the monk fell sick by
the way during the night. Without delay Rashi
did his utmost for the poor sufferer, and being,
like all the rabbis of the time, versed in medi-
cine, he succeeded in saving the life of his
companion. Intending to continue his journey,
while the monk was compelled to stay to re-
cuperate his strength, Rashi took leave of him. The
monk, deeply affected, thanked him, saying, "I
am poor and cannot reward your kind services;
I can but pray for your welfare." But the best
part of my life—Here Rashi interrupted him,
replying: "You do not owe me anything. Even
if religion separates us, humanity unites us; and
the Mosiac law bids me do as I have done unto
you. Farewell! I think we shall not meet again.
But if you meet a suffering Jew, assist him, as I
have assisted you." A few years afterwards
Rashi travelled through Bohemia on his return
to France. The Jews of Prague were deluged
with the visit of the renowned rabbi, and

loaded him with tokens of respect and all kinds
of festivities took place. The Jews there were
living under Wladislaw, who omitted no occa-
sion for manifesting his hatred to them. No
sooner was he informed of the festive welcome
tendered to Rashi than, like all tyrants, he sus-
pected some evil; considered him a spy and
agitator, and ordered him to be arrested. The
congregation of Prague mourned over his disas-
ter; Rashi, conscious of his innocence, remained
calm. When Wladislaw was about pronounc-
ing sentence of death against him, the Arch-
bishop of Olmutz stepped before the throne, ex-
claiming: "In the name of Christ I protect
this Jew; nobody shall do him the least harm
—for he is a man of great learning and endowed
with a heart, feeling for the holy cause of humani-
ty!" The Duke and his courtiers did not wish
to listen to this remonstrance; but when the
Archbishop acquainted them with the services
Rashi had rendered him in the East, and how
kindly he had saved his life when journeying as
a poor monk to Jerusalem—then the Duke
ordered him to be released, and loaded him with
marks of distinction. Rashi prostrated himself
at the feet of the prince, and asked him as the
only favor shelter and protection for the Jews
of Prague. His request was willingly granted,
and the Jews passed many years in peace and
tranquility.

During his stay in Prague he married Rebec-
ca, the daughter of the officiating Rabbi
Jochanan ben Eliezer. When Rashi was about
returning with his young wife to France, he
was wounded by the ducal councillor Marzerod,
who, in the absence of the Duke and Arch-
bishop, endeavored by the death of Rashi to
satisfy his hatred to the Jews. But by careful
nursing and able medical treatment Rashi's life
was saved. In order to avoid the snares of his
enemies, Rabbi Jochanan is said to have con-
cealed the recovery of his son-in-law, proclaim-
ing his death, and ordered an empty coffin to be
interred with the greatest funeral pomp, while
Rashi, disguised, succeeded in escaping from
Prague.

What else is reported of the adventures of
Rashi, of his conversation with Godfroi, de
Bouillon, of the visions he had during sleepless
nights, of the invention of a new mode of
writing, we will pass by. On his journey
through Germany he stopped a long time at
Worms, where the chair is still shown from
which he taught the Word of God to numerous
hearers. He died, 64 years of age, at Troyes,
in 1104, having experienced the sad conse-
quences of the crusades.

His works exercised an immense influence on
Jewish theology; they formed the foundation
of the "Tosaphot," viz: the explanatory re-
marks, added to the Talmud by the French,
German, and Polish rabbis. Even the Karaites
have made use of his works, and later ages
have considered him as the best commentator,
and he is fully deserving of the honorary name
"Parshandata," commentator of the law, given
to him by common consent. His two grand-
sons, Rabbi Samuel ben Meir (Rashbam), his
brother R. Jacob Tam, and R. Jehudah ben
Nathan, continued to work in the same spirit,
propagating and publishing his writings. Rashi
himself had no sons. His best known works
are:

1. His Commentary on the Bible, which con-
tains—as a true representation of Rashi's time
—many elements of the Hagadah, and was
considered such a masterpiece that it was to be
found in every Jewish family. It was also the
first Hebrew book that appeared in print in
1475. In the following two centuries it was
published in sixteen editions without the biblical
text, in 165 editions with the text. It was
translated at the same time into the Latin
language by Christians.
2. His Commentary on the Babylonian
Talmud, thirty volumes of which he finished;
of the remaining seven he wrote but a part of
the commentary. The last word written by
him is "Tabor," pure in Treatise Maccoth, to
which his grandson, completing the work, added:
"Our master, whose body was pure, and whose
soul by purity was rendered still more blissful,
wrote no more." It is universally admitted that
without this commentary, the Talmud would be
a sealed book.
3. Many treatises, Medrashim, and a collec-
tion of prayers for the liturgy of the French
and German Jews of his age. Wherever he
made use of the writings of others he conscientiously
quoted them. As a truly deserved
distinction he was honored with the names the
Father of the Talmud, the great light, the
common sense, the teacher of the captivity, the
chief of all commentators and the propagator
of the eternal law.

COPENHAGEN.—A JEWISH MINISTER.—It does
not seem to be generally known that an influ-
ential member of the present Danish ministry is a
Jew. Mr. David, the Finance Minister, is the
son of poor parents of the Jewish faith, and is,
of course, indebted for his high position entirely
to his talent. Although profoundly versed in
German literature, yet he is remarkable for his
aversion to everything that is German. He is
indebted for his political education to another
co-religionist, Mr. Nathanson, late editor of the
Berlingske Gazette.

NEW BRANCH OF INDUSTRY.—Mr. T. A. Stahl
recently from St. Petersburg, has introduced a
new branch of manufactures in our city, the
making of Russian cigarettes. The style differs
materially from ordinary paper cigars, each one
being provided with a paper mouth-piece. They
smoke well and have been received with con-
siderable favor.

The *Corriere delle Alpi* states, that the
Roman Government, in order to meet the pay-
ment of the interest on its loan, has sold the
property of the Hospital Santo-Spirito, one of
the most important in Rome, and possessing a
great part of the land between that city and
Civita Vecchia. The price received was
500,000 Roman crowns (\$1,000,000). The
Holy See can no longer remonstrate against
the seizure of the property of the convents, the
owners of which are to receive a pension pro-
portioned to their monastic rank.

PRUSSIA.—EDUCATION AMONG THE JEWS.—
The following statistics will show how eagerly the
Prussian Jews avail themselves of the educa-
tional facilities of the kingdom. The proportion
of the Jewish to the general population is as 1 to
76. Nevertheless in the grammar schools every
16th scholar is a Jew; in the preparatory
schools every 9th; in the *gymnasiums* every
21st; in the trade schools of the highest class,
every 12th; and in those of the second class,
every 13th. It is thus proved that there are
comparatively many more Jews at the higher
scholastic establishment than Christians.—*A.
Z. d. L.*

GRAND DUCHY OF BADEN.—THE EMANCIPA-
TION FUND.—The Jews of Baden, in order to
commemorate their emancipation, and to show
to their fellow citizens their gratitude for this
boon, have established a fund, the interest of
which is annually distributed among school-
masters requiring assistance, without distinction
of creed. This is a wise measure, for upon the
schoolmasters it mainly depends whether future
generations shall grow up free from that bigotry
and prejudice which were the cause of all the
calamities that befel Israel. The fund already
amounts to 16,000 florins.

BUCHAREST.—The State domains in Roumania
are let every five years by public auction. As
a rule, Jews were excluded from this competi-
tion, which was clearly a loss to the exchequer,
but a gain to the bidders, who thus got rid of
spirited rivals. Religious hatred thus served
the purpose of interested farmers. This time,
however, by an express order from the Prince,
Jews will be admitted to the competition.
There can be no doubt that the exchequer will
be greatly benefited by the removal of this re-
striction.

VIENNA.—The Council of the Empire in its
address to the Emperor referred again to the
expediency of a modification of the Concordat
with Rome, which sanctions such violent en-
croachments upon the religious rights of non-
Catholics. It has further been noticed, as a
proof that religious liberty is as yet far from
being established in Austria, that while the
budget proposes an outlay exceeding two mil-
lions of florins for the benefit of the several
Christian denominations, not a penny will be
expended in support of the Jewish worship.
Yet do the taxes of the Jews amount to several
millions of florins annually.—*J. C.*

PRUSSIAN DESPOTISM.—We have lately stated
that the Prussian deputy and eminent patriot,
Dr. Jacoby, of Königsberg, was prosecuted by
state authorities for a speech made to his con-
stituency at Berlin. It now appears that the
trial was conducted with closed doors; and the
doctor, who was condemned to one year's im-
prisonment, was forbidden to publish the speech
in which he made his defence. Which is the
greater despotism, that of the Emperor Napo-
leon, which condemns 13 barristers for a politi-
cal meeting, illegal only when participated in by
20 individuals, or of Prussia, which will not
allow the defence of a condemned prisoner to be
published?

AN ASSOCIATION FOR CATHOLICISING POLAND.
—A new enemy threatens the Polish Jews.
Canon Segur, of Paris, has formed an associa-
tion for bringing over to the Roman Catholic
religion, all inhabitants of the ancient kingdom
of Poland. In the territories which compose
the ancient kingdom there are at least two mil-
lions of Jews. Thus the souls of the poor Jews
are being hunted after with two sets of hounds.
In Paris the pack is let loose by a spiritual
and in London by a temporal hunter. The Earl
of Shaftesbury is the English prototype of the
French canon.—*J. C.*

JERUSALEM.—We have on several occasions
referred to the magnificent synagogue, which,
under the name of the "Synagogue of Rabbi
Yehudah Nachshon," is building at Jerusalem.
For years collections were made for it in all
quarters of the globe. It was building eight
years and six months. It is now completed, and
was lately consecrated in presence of all the
rabbis. The inauguration took place on Elul
28th, and in order to open it on New Year, the
work was carried on for some time day and
night. The Jewish population is highly de-
lighted at this success.—*Jerusalem*

DUBLIN UNIVERSITY.—In the list of gentlemen
on whom the degree of B. A. was conferred at
the recent commencement of this University,
we observe the name of Mr. Barrow Emanuel,
son of Mr. Alderman Emanuel, of Portsmouth,
England. In his undergraduate course he ob-
tained several honorary distinctions.—*J. C.*

GOPE.—NEWS FOR THOSE SUFFERING WITH
RHEUMATISM.—Dr. Samuel Adams, the famous
druggist of San Francisco, has discovered a
certain cure for rheumatism. It consists of three
distinct preparations; two of them for internal
use, and one for external use. He advertises in our
columns that upon receipt of \$7.50, he will for-
ward per express to any address, "the California
Rheumatic Remedy," and if it does not cure the
disease he will refund the money. Here is a
chance for those suffering with rheumatism to
invest \$7.50; if the remedy cures them, their
money will have been well spent; if it doesn't
cure they will get their money back.

LIFE INSURANCE.—Every prudent man should
make provision in case of any sudden calamity
befalling him. The Germania Life Insurance
offers great inducements in the issuing of
policies. The agent, Bernhard Geisel, can be
consulted at the office, 519 Montgomery street.

KNOWLEDGE.—Newman Bros., the large import-
ers of wood and willow ware, have removed to
more spacious premises. Their present place
of business is quite a mammoth establishment,
and is well stocked with all kinds of articles in
this particular branch of trade. Call and ex-
amine the goods at Nos. 406 and 408 Battery
street, between Clay and Market streets.

WATER.

CHAPTER III.

Water in casks from ponds and rivers is apt to acquire, after a time, a putrid and offensive smell, which renders it disgusting and even dangerous. An efficacious remedy is to mix with it a little coarsely-powdered, well-calced charcoal, or, still better, charred bones, to stir well, and then strain or filter. When the quantity of charcoal is sufficient, the water is immediately disinfected. It results from Lowitz's further experiments that sulphuric acid greatly assists the action of the charcoal, and also allows the dose to be diminished by nearly two-thirds, which is a great advantage in long sea voyages. Three pounds four ounces of putrid water require four ounces and a half of powdered charcoal for their complete purification, whilst by adding thirty-four drops of sulphuric acid to the same quantity of water, an ounce and a half of charcoal suffices. The sulphuric acid need cause no apprehension, because the quantity is too small to produce any injurious effects, and it is, moreover, absorbed by the charcoal itself. A good precaution is to char the inside of the water-casks before filling them.

We have seen, that within the short range of one hundred degrees centigrade, water passes through three different states. It is first a solid; then a liquid, and lastly an elastic fluid. The first is generally known as ice, the latter as steam or vapor. Clouds, fogs, dew, rain, snow, hail and hoar-frost, are only varieties of these states.

At a given temperature, and under the same atmospheric pressure, the evaporation of water is abundant in proportion to the surface exposed to the air. Advantage is taken of this circumstance to obtain solid salt from saline springs. The water is made to fall on fagots of brushwood disposed in strata under the shelter of sheds. The water, as it falls on the brushwood, is divided into very fine rain, which by offering numberless points of contact with the air, is in great part evaporated. The evaporation of the saline solution is then completed by boiling it in caldrons.

Under whatever circumstances water is evaporated, the resulting vapors mingle with the atmosphere, which therefore always contains more or less water in the state of elastic fluid. The quantity is in proportion to the temperature, whatever be the density of the air. Thus, it is capable of holding much more vapor in summer than in winter; and during hard frosts, the transparent air is as dry as it can be without being desiccated by artificial means. But even then, it still contains a certain quantity of gaseous water.

The vapors in the atmosphere remain invisible as long as they do not exceed its capacity of saturation. But if it cools, a portion of the vapor becomes visible, since the capacity of a given bulk of air to hold vapor diminishes with the temperature. Cold squeezes the atmosphere, just as the hand squeezes a sponge. And according to the height where the contraction takes place, according to the quantity of vapor concentrated, according to the resulting increase of its specific gravity, it is converted into cloud, fog, or rain.

Dew also depends on the cooling of the air, only however to a moderate degree, and during the night. The dew on plants is partly derived from the moisture which they have themselves exhaled. If a waterproof cloth is laid on a grass plot, it will receive much less dew than the grass does. Experiment also shows that dew contains salts and extractive matters which have been supplied by vegetable exhalation.

If when atmospheric vapor is collected in clouds, the temperature drops below the freezing point, minute crystals of ice are formed, which, adhering together, form flakes of snow. Hoar-frost is dew frozen as it falls. At very low temperature, ice is dry, and may be reduced to an impalpable powder.

Mr. Monge thus explains the formation of hail, which is confined to temperate climates. Vapor is condensed into drops of water at a very considerable elevation in the air. These drops fall with the accelerated velocity impressed upon them by the laws of motion; and as their surface evaporates in direct proportion to that velocity, and at the expense of the heat they contain, their centre, cooled to zero, freezes. The halstones, still falling, cool still further, and, passing through clouds, freeze the watery particles which there attach themselves to their surface, forming coats of greater or less thickness, and increasing their size, sometimes very considerably, as we occasionally experience to our cost. Towards the close of the summer of 1834, I saw the city of Padua, unroofed by a hailstorm. On breaking a halstone, these coats are quite perceptible, while the primitive nucleus sometimes affects a crystalline form.

The efficacy of mineral springs on the human economy, and especially the different effects of different springs, have scarcely been accounted for by chemical analysis. Courses of treatment by the waters are, therefore, in great measure empirical. Dr. Scutellari has lately suggested (at the Academie Imperiale de Medecine) one cause of their activity. Mineral waters contain no free electricity; but numerous experiments have proved that they give unequalled indications of electro-magnetism. Whilst river, spring, and lake waters are electro-magnetized positively, mineral waters are always negative, whether they be hot or cold. There is no exception to the rule. If mineral water in a porous vessel be plunged in ordinary water contained in a second vessel concentric with the first, a pile is obtained, and the galvanometer put in contact with the two poles, immediately betrays the passage of the current.

Another doctor, residing at Metz, proposes to substitute for mineral waters a much more attractive class of fluids. He has written a pamphlet to prove that a real natural mineral liquid, as active and even more charged with mineral principles than many justly-estimated springs, and containing potash, soda, lime, magnesia, iron, manganese, chloride, sulphates, carbonates, phosphates, is furnished by the juice of the grape in the form, which Noah bequeathed to us, of wine.

Without insisting on Pindar's opinion touching the superiority of water, there is room for a few words respecting its pharmaceutical virtues. Dr. Clochard, of Rocheserviere, advises gargling with cold water as a new and simple remedy for angina of the throat. As to hydrophobia in general, it suffices to allude to it. Patrocles, at the siege of Troy, washed his friend Euripides' wound with water, after drawing out the dart. It is in various especially that the extreme value of water is felt. On the field of battle, the good soldier is not powder and steel to kill, and water to save. If water could be had in sufficient quantity, it might save almost as many wounded as powder and steel kill. Apart from the assuaging of burning thirst, its external application is most beneficial. Sydenham used to say that he would give up medicine, if opium were taken from him; Gas-sioun said that he would renounce army surgery, if he were forbidden the use of water. With six or eight thousand wounded to attend to, where could an adequate supply of bal-

salms, and essences be found? How often have the waters of the Rhine, the Elbe, and the Danube, worked wonders in curing wounded French soldiers? The great Larrey, in a printed circular, advised his colleagues in the Grande Armee, of every rank, to abstain from alcoholic liquids in the dressing of gunshot wounds. In Egypt, he proved the great advantages of the surgical employment of water. The Nile alone enabled him to cure the most terrible wounds. Well might the ancients call it the river of abundance and health!

Hydrology is an inexhaustible subject. Water is useful when it rises—take only the phenomena of capillarity; useful when it falls to its horizontal position—witness its employment in levelling. It petrifies and preserves objects in a bed of stone. It eats away and deposits rocks. It hollows out and garnishes caves. Happily such waters do not convert the entrails of those who drink them (as was once believed) into concrete and plaster. Water works most of the changes on the surface of the globe, lowering hills, raising valleys, filling up estuaries, creating deltas at the mouths of rivers, undermining cliffs, and preparing even the bed of the sea for the use of living creatures at its first uprising. Water has been turned aside from its beneficial uses to aid in ordeals and torturing. In the clepsydra it measures time; in the ceaseless flow of rivers it figures eternity; while, in the tides, it is a type of periodicity and reciprocity.

So useful and well-known a thing as water necessarily lends itself to popular and figurative phraseology. When an argument won't hold water, it shows want of tact to press it too close. As we have fresh-water sailors, so the French have their "fresh-water doctors"—the one held in equal honor with the other—in capable of weathering medical storms. "Put a little water into your wine" is a quiet way of telling a man to govern his temper. "To make the water come into one's mouth" is said of other things besides eating and drinking. Deep waters run smooth. The stillest waters are not the most amusing. A bottle of holy water is the most uncomfortable prison in which you can confine an imp or demon. Fishing in troubled waters is practised politically as well as piscatorially. There are waters of youth, waters of life, strong waters, and waters of strife. To be always in hot water is a disagreeable predicament, which is often a man's own fault; on the other hand, wet blankets overcast the circles they frequent, with an unpleasant chill.

CHICAGO.—We have before us the Fifth Annual Report of the Directors of the United Hebrew Relief Association of Chicago, Illinois. The report is very elaborate and encouraging, and reflects great credit on the benevolence of our western brethren. The following resume of their doings, gathered from the Report, speaks for itself:

Our expenses in cash exceeded those of last year over \$1,000, caused by the steady rise of all commodities of life, and increase of poor, destitute and distressed applicants, we assisted either with direct money donations, or in kind. We paid in cash, almost double the amount of last year in one hundred and thirty-four cases to wit: nearly \$900. Groceries we did not furnish, finding that they could be purchased more suitably and in some cases cheaper by the needy himself. For medical treatment, we paid in one case \$15; (had we to do so in other cases, our bill would not have fallen much short of \$200.) Funeral expenses, four cases, about \$40—(in 1863, two cases, \$22.) Medicine in ten cases, about \$85—(equal to 1863.) Hospital, (Sisters of Mercy,) in four cases, \$102. Watching with sick in eight cases, \$41—(in 1863, one case, \$6.) Rent, eight cases; board, sixteen cases, in all, \$24—(in 1863, \$90.) Coal in sixteen cases, \$86—(in 1863, eight cases, \$39.) Wood, \$240. Stove, \$10.45. Railroad tickets in fifteen cases, about \$123—(nearly equal to 1863.) Boots and shoes, four cases. Aiding in business, \$40. Strangers, \$56.25. Besides, we paid sexton's salary, drayage, printing report, etc. Wood, we distributed twenty-six cords on hand from the old Board and four cords from the wood purchased by this Board, which leaves thirty-six cords on hand for distribution next winter.

The following gentlemen form the present Executive Board of the Association: President, Isaac Greensfelder; Vice-President, D. Witkowski; Treasurer, I. Wolfner; Recording Secretary, Julius Rosenthal; Financial Secretary, J. L. Gatzert; Trustees, Abraham Hart, and S. Powell.—N. Y. Jewish Record.

HOLLAND.—There is, in Arnheim, an old, fantastical looking dwelling, the original owner of which was a Jew merchant, and he erected the house out of pure revenge. His coffers were so well replenished that he was at a loss how to employ his superfluous cash. At last he hit upon a fanciful expedient. He determined to make a pavement before his residence of large massive plates of silver, and to surround it with an ornamental chain of the same costly material. Before carrying his plan into effect, however, it behooved him to obtain the sanction of the authorities. These worthies, however, void of sympathy, set their faces against a proposition which might have compelled them to increase the strength of the town guard. Enraged at their non-compliance, Moses determined to punish them. He ordered his dwelling, situated in the principal street, to be pulled down, and on its site he erected the one now standing. It is literally covered with diamonds and figures, amounting, it is said, to three hundred and sixty-five—one for each day in the year—to afford the city worthies both abundance and variety.—J. R.

COOL AS A CUCUMBER.—The *Gleaner du Gard* relates an instance of cool intrepidity in a boy of ten years old, at Nismes, worthy, it declares, of a Spartan. Notwithstanding the prohibition of the parents, he frequently ascends to the summit of the amphitheatre to take the nests of the bats by which the old Roman edifice is peopled. The height of this building is so great that to look down from the top is sufficient to render the spectator giddy. A few days back the father perceived his son at his favorite haunt on the topmost crest of the ruins, and hurrying up to the place, he seized the boy by the leg, and holding him out in the open space, cried out, "Will you promise me never to do it again?" "I will," replied the little hero, "I can see a lower nest of bats in a hole below; let me take them this time, and I promise you never to re-commence."

At Bistritz, in Austria, there has lived for the past seven and thirty years a Jewish draper, named Michael Schlegler, who, by his energy and punctuality, had obtained a large circle of customers. Some of his enemies, however, dreading competition, contrived recently to exert from the municipal authorities an order compelling Schlegler to leave the city before three months had elapsed. It is needless to say that he appealed to higher authority, but with what success, we are as yet unaware.—J. R.

A JEWISH VIEW OF THE SUNDAY QUESTION.

What right has either the Kirkcaldy Presbytery to appeal in direct terms, as it does, to the fourth commandment, in order to enforce its views on the Sabbath, or the Times to do so indirectly, by dragging Judaism into the question? What has the Heaven-appointed Sabbath of the seventh day of the week to do with the man-made Sunday of the first? For fifteen long centuries Christianity has chosen to set aside the Sabbath instituted by God himself on Sinai for all generations as a sign, for ever, celebrated by Moses, the prophets, Jesus, the Apostles, their disciples, and all primitive Christians, and to accept instead thereof the *Dei Solis* of the Pagans, the day of Baal, or, as cunningly translated, the Lord's-day, as sanctioned, if not instituted, by the Emperor Constantine, and supported by councils and legislatures.

Since there exists no analogy whatever between the origins and sanctions of the seventh and first-day festivals, no application whatever can be made of any of the divine enactments bearing on the former to the purely human regulations defining the latter. But if it should nevertheless be deemed expedient by the Presbytery and the Times to propagate and increase the confusion of ideas on the Sabbath already existing in the popular mind, let them at least represent this weekly festival as it has been kept at all times among the people to which it was first given, and not draw a picture the colors of which are entirely borrowed from their own imagination. Where in the whole Bible can there be found a warrant for the belief that when a man on the eve of the Sabbath went to see his dying mother, he had to stay where he was for four-and-twenty hours the moment the hour of the festival arrived; that friendly meetings were interdicted; or that trees, turf, and flowers, were forbidden sights? The Sabbath, throughout the Bible, wherever referred to, directly or indirectly, is represented as a day of happiness, comfort and cheer, on which innocent enjoyments were not only lawful, but even meritorious. No doubt every kind of mental work was forbidden; but nothing beyond this.

But not only the plain word of the Bible, the Rabbis, its authoritative interpreters, have defined and explained the Sabbath in a manner totally differing from the conception formed thereof by the writer of the first article in the Times, and which we suppose he calls "the worst form of Judaism." We do not deny that there are subtleties among the Rabbinical regulations for the right keeping of the Sabbath day. But amidst the hair splitting distinctions made, and the various aggravations of the Sabbath law introduced by some Rabbis, and underneath the countless multitude of observances over-spreading the Sabbath law, and the numerous fences which edge it in, there lie great and glorious principles, which have never been lost sight of by the Rabbis, and which crop out in every direction; and well would it have been for Christendom, had the Church and the legislatures in general, in framing laws affecting the celebration of the Lord's day, have consulted more these sound principles, resting as they do upon the immutable basis of God's word, and less upon those erroneous sources—those broken cisterns which cannot hold water—the notions of the Fathers of the Church, to whom every Jewish practice was hateful, and their own idle imaginings. What the Rabbis would have enacted, had there in their time existed those great industrial movements which are now quickening the pulsations of social life, or the railways, which are annihilating space, we of course do not know; but what we do know from their enactments still on record is, that had there existed in the capital of Judea museums, public libraries, picture galleries, and other refining and ennobling exhibitions, the Sabbath would have been precisely the day which would have been recommended by the religious authorities as the fittest for visiting them, and that all of them would have been thrown open on that day. What we further know from the principles laid down by these very Rabbis is, that had there at the time existed in Judea special associations for the promotion of intellectual or moral objects, and even of innocent amusements, the Sabbath would have been the day for their principal meetings. Every kind of labor in the execution of a religious or moral precept was distinctly allowed. Whenever life or even health was concerned, the transgression of every Sabbath law was not only permitted, but even enjoined; and an attentive perusal of the Sabbath institutions by the Rabbis shows, as they rightly apprehended, that the fourth commandment does not so much forbid labor as *productive* labor. The cessation from all kinds of labor on the Sabbath day was not an object, but rather a means.

It was the Divine will, as the Rabbis rightly understood it, that man, carried away by the inordinate desire of accumulating wealth, and consumed by the wasting craving after riches, to which he ordinarily devotes all his energies, and which, if not checked, become the ruling passion of his life, even as they suppress and destroy every higher aspiration in life, should from time to time pause in this maddening career—should have leisure to look backwards and forwards, upwards and downwards, into himself and others. For this purpose there was no more effectual means than the compulsory interruption of every occupation, from which man derived material gain, and accordingly he was allowed by the rabbis to participate in many a work if he was either not intending to increase his profits, or if he renounced his share in it, so as not to have his attention absorbed by worldly anxieties. A Scotch Sabbath, such as depicted by the Times, and such as is undoubtedly enshrined for by many a clerical zealot, was and is, therefore, a sheer impossibility among the Jewish people. Far, far from its being the gloomiest, the Sabbath is among them the happiest and most cheerful day of the whole week, devoted to all kinds of innocent enjoyments, friendly intercourse, family meetings, and festive repasts.

Judaism has no share whatever in the Sunday Sabbath; and if the Church has chosen to encumber Christendom with a number of most burdensome, oppressive and misanthropic Sabbath regulations, neither she nor any of her followers has a right to charge the Synagogue with her sins.—London Jewish Chronicle.

NAPLES.—A correspondent writes to the A. L. Z.—We have come to an agreement with the municipality concerning the purchase of a walled-in piece of ground for a cemetery. It will cost 3,000 francs, which sum is already covered by voluntary subscriptions. Baron Adolph de Rothschild has, as usual, taken an active part in this measure. Everything tends to show that the Hebrew community of Naples is now constituted on a solid basis.

The Berlin Gazette states, that a law is still in force, forbidding the hiring of foreign Jewish servants without having previously obtained permission from the ministry. This law dates from the year 1841.

THE GREAT SEWING MACHINE WAR.

A Slight Mistake.

ABOUT

THE PREMIUM

AT THE

OREGON STATE FAIR!

The Committee

DECIDE IN FAVOR

OF

THE FLORENCE!!

COMPLETING

THE TRIUMPH OF THIS NEW MACHINE,

IT HAVING TAKEN

EACH AND EVERY FIRST PREMIUM

AWARDED TO

FAMILY SEWING MACHINES,

AT THE

Fairs Held on the Pacific Coast

IN 1864.

READ THE FOLLOWING:

Having heard to-day for the first time that the Grover and Baker Sewing Machine Company claim the first Premium on Sewing Machines and Sewing Machine Work at the Oregon State Fair, held at Salem, 1864, and being one of the Committee on Sewing Machines and Sewing Machine Work at said Fair, I feel it my duty to make, and take pleasure in making, the following statement:

Three (if not all) of the Committee were selected by a Mr. Johnson, (an employee of the Grover & Baker Company,) and after a careful examination of the Sewing Machines and Machine Work on exhibition, and a long consultation, it was finally decided and agreed by the Committee, TO AWARD THE FIRST-PREMIUM TO THE FLORENCE MACHINE AS THE BEST MACHINE FOR DOING ALL GRADES OF WORK, and a Premium to the Grover & Baker Machine for embroidery; and the Committee reported such decision to the President of the Fair, Judge Thornton, who wrote out the report and read it to the Committee, as above stated, four of whom signed it without reading it, the other member of the Committee having been called away. The above is a true statement of the views of the Committee and their final decision.

MARY A. HOWE.

STATE OF OREGON, } ss.
County of Linn.

Personally appeared before me, the undersigned, a Notary Public in and for said County and State, Mary A. Howe, who, being first duly sworn, says the above statement is true, as she verily believes.

In witness whereof, I have hereunto set my hand and affixed my notarial seal, this 4th day of November, 1864.

J. N. DOLPH,
Notary Public, Multnomah County, Oregon.

STATE OF OREGON, } ss.
County of Linn.

I have read the above statement, (I being one of the Committee mentioned,) and the same is true to the best of my belief.

EMILY C. GRIFFIN.

Subscribed and sworn to before me this 13th day of December, 1864.

JAMES ELKINS,
County Clerk, Linn County, Oregon.

I was one of the five ladies comprising the Committee for the examination of Sewing Machines at the late Oregon State Fair, and am the party referred to above as having been called away before signing our Report. I hereby say that the above statements are true as to the decision of the Committee.

MARY MILLER.

Albany, Oregon, December 13th, 1864.

Copy of the Bogus Report which was fraudulently substituted in the place of the Real Decision of the Committee, and which they signed without reading:

SEPTEMBER 29th, 1864.

We, the undersigned, a Committee appointed at the Fourth Annual Fair of the Oregon State Agricultural Society to examine and report upon the merits of different Sewing Machines on exhibition, have endeavored to perform the duty with care and impartiality. In view of all the facts, we have decided to award the First Premium to the Grover & Baker Machine, and the Second to the Florence. The principal fact influencing our decision in awarding the First Premium to the former, was the circumstance that it embroidered, while the other does not. We have, however, no hesitancy in saying that both have great merits, and we recommend them both to the patronage of the Oregon public.

[Signed]

MARY S. SMITH.
MARY A. HOWE.
EMILY C. GRIFFIN.

MARY ANN S. KNOX,
Committee.

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Joseph Callaway, H. C. Lee, Thos. Dillon,
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H. W. Bragg, P. Sather, W. T. Garratt,
C. W. Hildway, C. N. Felt, Michael Kelly,
G. R. Carter, Joseph Ringot, C. B. Knowles,
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NOTICE.—The Liverpool & London and the Globe Insurance Companies.—An arrangement has been completed between the Directors of the Liverpool and London and the Globe, for the transfer of the business and capital of the Globe to the Liverpool and London. The Globe has held a leading position among the English offices. The company was established in 1806, with a capital of One Million Sterling, fully paid in cash. The Globe office held a large surplus which is divided among the stockholders, and the million sterling is transferred to the Liverpool and London.

The stock of the Liverpool and London, per value 2 pounds sterling, is worth 11 pounds sterling in the market, and the shares in the Globe have advanced in proportion since the transfer. With this accession of capital, the assets of the Liverpool and London now reach \$1,559,825, of which amount there is over \$1,100,000 invested in the United States.

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Ladies will be attended to by Mrs. COHEN. All

orders punctually attended to.

P. S.—No business transacted from Friday, sun-

down, until Saturday, sundown. Private entrance

for ladies. Wm. Cohen has no connection with any

other store.

The Philo Jacoby

Ausflug in der Bon Saal

Gleich hinter dem

plage liegen wir in fu-

aufwärts und hauben

der Propheten.

auf einem gewöhnlich

fühl der Schwäche u-

ruft, das längste Men-

genblicke zusammen-

erscheint als die Er-

wie viel mächtiger

man an Dren wä-

ten der Erde ruhen

The Hebrew.

Philo Jacoby..... Herausgeber.

Ausflug in der Nähe Jerusalems.
Von Isaac J. Rosenmeyer.

Gleich hinter dem großen jüdischen Begräbnis-
platz liegen wir in südlicher Richtung ein wenig
aufwärts und stehen bald vor den Gräbern
der Propheten. Wenn schon ein Verweilen
auf einem gewöhnlichen Friedhofe in uns das Ge-
fühl der Schwäche und der Vergänglichkeit nach
ruft, das längliche Menschenleben und das zum Au-
genblicke zusammengeknüpfte, und dann nichts groß-
er, wie viel mächtiger tiefes Gefühl hervor, wenn
man an Orten wandelt, wo die Gräber der großen
der Erde ruhen. Wer in der Welt war größer
als die jüdischen Propheten, wer schuf sie, wer
edler, würdiger als diese, und doch auch sie traf
das Loos des Zeitlichen. Inzwischen ist der Name
geblieben und es lebt sein Gedächtnis auf dem Er-
denrunde, der sie nicht kennt, sie nicht verehrt. Das
Grabdenkmal der Propheten wird schon von Jo-
sephus in seinen Nachrichten von der Belagerung
durch Titus erwähnt. Er nennt es, jedenfalls sei-
ner eigentümlichen Construction halber, das T a u-
b e n a u s, ein Name, der sich noch jetzt rechtfertigt.
Die Grabstätten sind darin nämlich wie die
Höhlen in einem Taubenhause angebracht, sie bil-
den in zwei Reihen, deren eine über der anderen,
einen Halbkreis. Jede einzelne Nische ist eng und
läuft horizontal in die Felswand. Das Ganze ist
ein unterirdischer, im Kerne des Kalkfelsens aus-
gehauener Bau. Die größeren und kleineren Ge-
mächer, die nach verschiedenen Richtungen weit in
die Felsen hineingehen, machen daraus ein wahres
Labyrinth. Wie Rabbi Israel Wolf beschreibt die
Höhlen von T a u b e n a u s. Man kommt
durch in einem großen Hofe, an dessen Eingang
ein großer Baum gepflanzt ist, zur ersten in ein
in den Felsen gehauenes großes Viereck. Nun
kriecht man durch einen zweiten Eingang und ge-
langt dann in einen kleinen Raum, die alle
geschmachtet ausgehauen sind, bis man in das
Gemäch kommt, wo der Sargplatz dieses hoch-
würdigen Mannes steht. Dieser ist mit der schön-
sten Sculptur versehen. Die Verzierungen be-
stehen aus Blumenfräzen, Weinblättern, Trauben
u. d. Der Deckel dieses Sargplatzes ist ein-
weggetragen und nach einigen Tagen wieder ge-
bracht worden sein. In dem Hofe sind auf al-
len Seiten noch schöne Sculpturen zu sehen, die
mit großem Geschmacke ausgeführt sind. Umweit
dieses Grabes ist die Höhle des S a n h e d r i n.
Man zählt hier 73 Sargplätze. Die Höhle ist
ebenfalls mit kleinen Zimmern versehen und in jede
Bau sind drei oder vier Leichenkammern gehauen.
Von hier wagt ich mich zur Höhle des S a b i l.
Wir stiegen gerade gegenüber den südlichen
Mauern von Jerusalem ins enge Thale zurück
und wanderten auf das Dorf S i o l a m zu. Es
besteht aus lauter Felsenhäusern und Felsenhöhlen.
Manche Grabstätten sind hier zu Behausungen für
Menschen und Herden geworden, andere Todten-
wohnungen liegen nachträglich bei den Wohnungen
der Lebendigen. Sieht man aus diesen schwarzen
Felsengängen Gassen in jener malerischen Rich-
tung mitten unter den Schafen und Ziegen irgend
bilden, so glaubt man sich zu den Wilden irgend
einer Insel des Ozeans versetzt, zu denen noch kein
Lauf gebrungen aus dem Schoße der civilisierten
Welt. Nach dem Ende des Dorfes ist das be-
rühmte Wasser S i o l a b; jenes Wasser, das floss
von dem Propheten Isaias um so schönes
Bild für das Haus Davids herman, wie es hinter
dem Ansehen der Schwachheit den Schutz Gottes
besaß, der das Bächlein mächtig macht über die
Wogen des Euphrates. Könige und Propheten
haben auf das Bächlein dieser Quelle geschaut; wenn
sie Trost suchten wollten in ihren Verwirrungen,
sahen sie die Eden in seiner Kühle nieder. Nir-
gends in der ganzen Umgebung kann der Wanderer
mit einem Trunk Wasser sich erfrischen, nirgends
findet er Schatten, um auszuruhen von der Mü-
hseligkeit der Reise, nur hier, an der Quelle S i o-
l a b, im vergnügten, die lebende Quelle, den ver-
dorrten Gaumen zu nützen und das ermattende
Haupt im Schatten niederzuliegen. Man nennt
zwei Quellen, eine über der anderen, an der West-
seite des Thales Kidron, nämlich die Quelle S i o-
l a b und die Marienquelle; letztere ist von erpö-
rter in gerader Distanz 1,100 Fuß nördlich entfernt,
ohne daß äußerlich ein solcher Zusammenhang
wahrgenommen wird. Nachdem uns von Eingee-
borten einleitend mitgeteilt worden war, daß es
einen Durchgang gebe, gingen wir am Nordende
des Kanals hinein und kamen ohne Unfall an die
Ebenende wieder heraus. Später ging ich, eine
schwierige in den tiefen Kanal. Am Anfang
sah ich den Gang nicht hoch, so daß ich mich gleich-
sam lauernd vorwärts bewegte, im weiteren Ver-
lauf aber wurde er höher und nach und nach so
hoch, daß ich aufrecht gehen konnte und meine
Hand an der Wand der Meinung, er werde die Höhe
bis zum Ausflusse in Silwan beibehalten. Hier
bemerkte ich einen etwa fünf Fuß langen falschen
Gang auf der Westseite. Eine Luftströmung vom
Südende des Ganges löschte die Flamme aus.
Der Kanal war in seiner ganzen Länge zurückge-
legt. Der Gehweg ist der unter König S i o l a b
durch den Doppelgraben Kanal; von S i o l a b
konnte die Quelle den Namen S i o l a b nicht haben,
was gefandt und fortgeführt bedeutet, da sich dieses
auf die Wasserleitung bezog. Ihr früherer Name
war S i o l a b, der sich auch ganz für sich eignete, da
S i o l a b der Sprudel heißt. Wenn man dort auf
den steinernen Stufen hinaufsteigt und hier wie
nordwärts in der engen Felsenflucht das klare Wasser
den Felsen entquellen sieht, da sieht man an dem
einen Ende eines unterirdischen Baues von
S i o l a b. Die Schriftsteller des Alterthums er-
zählen schon von Höhlen unter dem Tempel-
berge, welche von Tauben den Säulen getragen
waren, von Wasserbehältern, die mit ihnen in
Verbindung stehen. Da der Belagerung Jerusa-
lems durch Titus der nahe Uebergang desselben als
unentbehrlich vor Augen lag, hatten ganze Scharen
der Belagerten in den unterirdischen Gängen
und Gewölbten der Stadt sich und ihre Schätze ver-
birgen, unter den Verstecken war auch Simon von
Gadara, einer der Führer der Ketten; dieser war
bis unter den Tempelberg gekommen, wo die Quäl-
des Fingers ihn wieder heraustrieb an's Tages-
licht, in die Hände der Feinde. In der früheren
Zeit jene Belagerung waren die Juden öfters
durch solche unterirdische Gänge hervorgebracht
aus der Stadt und hielten die Römer, wenn diese
Wasser haben wollten, bei S i o l a b überfallen, bis
Titus die Abzugsgräben verstopfen ließ. Ein großer
Theil der unterirdischen Gewölbe war zu Behäl-
nissen des Wassers bestimmt, dessen Quelle S i o l a b
bei dem oberen Ende des Ganges in der Tiefe abge-
fangen und vor allem unter den Tempelberg geleitet
habe, unter welchem in einem Umfange von
fünf Stadien ein Wasserbehälter an anderen sich
befand. Im Tempel drang aus Öffnungen, welche
den opfernden Priestern bekannt und durch sie wie-
der verschließbar waren, das Wasser, so oft diese
wollten, in Menge hervor.

Der letzte Sargplatz unserer Wanderung, das
S a b e l a m oder der Hütten, führte uns
durch eine sehr verästelte Gasse, es ist der
Hütten, in dem der Berg des Kernergriffes liegt.
Hier soll der M o l o c h mit dem Dämonen und
den Menschenarmen gefanden haben, zu dessen
Dienst durch Kinderopfer Salomon von David

schon Weibern verleiht wurde und mit seinem Kö-
nige Israel selber sich einverleiben konnte, vom
Karm der Trommeln, der zur Ueberwindung der
Kinder gemacht wurde, wenn sie schreien auf der
T o p e t genannt worden. Von dieser gottlosen
Verirrung Israel hat auch der Berg des Kerner-
griffes seinen Namen. Tobit ist aber zugleich der
Anfang des Thales S i o m, Symbol der Hölle.
Als nämlich die Israeliten den Gräuel des Moloch-
dienstes erkannt hatten, pflegten sie, um ihren Ab-
schau vor dem verhängten Thale auszudrücken, die
Leichname großer Verbrecher sowie gefallener
Thiere dahin zu werfen und zur Entladung der bö-
sen Dämonen darin fortwährend Feuer zu unterhal-
ten. Der Boden des Thales S i o m, 400 Fuß
von oben nicht gesehen werden, sondern der Berg
scheint mit seinem Fuß unmittelbar die Stadt zu
berühren, die über 250 Fuß tiefer als sein Gipfel
liegt. Das ganze Land ist außerst dürr und trof-
fenlos und die ganze, unfruchtbare Fels, wo alles
des Lebens beraubt scheint, müssen im Geiste den
Gedanken erwecken, daß das Thal Josaphat ein
Toten geweihter Aufenthalt ist. In der
Stadt gibt es keinen anderen Anblick, der die Seele
mit so trübenden Gedanken zu beschlagen vermag,
wie das Thal Josaphat. Niemals scheint die
Sonne in diese düstere Tiefe. Morgens verdrängt
sie sich dem Thale hinter dem Berge und nach-
mittags hinter dem Moria. Es ist das Thal der
Schatten und der Gräber, und wer über die Brücke
geht, die dort den Kidron überbaut, wird unwill-
kürlich von Schauern des Dρους beschlagen. Was
der italienische Dichter an der Pforte seines Hades
schrieb: „Hier lag die Götterwelt hinter dir zurück“,
wendet er unwillkürlich auf dieses Todesthal an.
Über das Thal S i o m nur mit einem Blide ge-
sehen, der muß auch die Klage des Jeremias, die
Trauerlieder der Psalmen und die Verheißungs-
worte Gottes verstehen, der weiß die Tiefe des Sün-
denbewußtseins zu erklären. Keinen Tag ver-
möchte ich in diesem Thale zu weilen; hier werden
die Gefühle der bangen Absonderung centnerschwer;
hier lastet die Luft wie eine eisene Kette und die
Seele schreit in sich zurück in diesem Thale, wie
ein im Walde vom Schiffe des Jägers verwun-
detes Reh.

Durch das Thal Josaphat fließt ein in der Bi-
bel mehrmals erwähnter Bach K i d r o n, der
Dunle genannt, weil sein Wasser von dem Blute
der täglich im Tempel geschlachteten Opferthiere
und von anderen aus der Stadt durch Kanäle in
ihn geleiteten Unreinigkeiten meistens trübe war.
Er entspringt an dem nördlichen Ende des Thales,
ist aber in der Nähe der Stadt nicht über drei
Schritte breit. In den heißen Monaten verfliehet
er fast gänzlich; sich findet sich nur nach außer-
ordentlichen Regengüssen Wasser darin, von einem
eigentlichen Bach kann auch zur Regenzeit keine
Rede sein. Da wo der Kidron in die Felsenwände
eintrifft, liegt ein Brunnen, welcher von den Ara-
bern El Chud b. L. Hiesbrunnen genannt wird.
Die Franken nennen ihn Brunnen R e b e m i a s,
weil er angeblich derselbe ist, in welchem das ge-
heilte Wasser während des Exils verborgen ge-
wesen sein soll, bis Nebemias es wieder aufwand
(2 Maltak. 1, 19-22). Es ist ein sehr tiefer
Brunnen von einer unregelmäßigen viereckigen
Form, mit großen vierseitigen Steinen gemauert,
er endet oben in einem Bogen an einer Seite und
hat das Aussehen von hohem Alterthum, so daß er
für den Brunnen R o g e l der Schrift gehalten
wird. Darüber befindet sich ein kleines rotes Ge-
bäude mit einem oder zwei großen Erzen von
Steinen, welche theilweise zur Bequemlichkeit des
Volkes gefüllt gehalten werden, denn es wird viel
Wasser in lehrnen Schläuchen auf Eseln und Pfer-
den in die Stadt geholt. Der Brunnen misst 125
Fuß in der Tiefe, das Wasser ist kühl, aber nicht
sehr kalt. In der Regenzeit wird er ganz gefüllt
und fließt zuweilen an der Mündung über. Ne-
ben dem Brunnen stehen die Trümmer einer Mo-
schee. Der Name R o g e l wird sehr verschiedenes
bedeutet; der jüdische Ausleger, der zur Zeit Herod-
des lebte, setzte dafür Wälder oder Wälder-
brunnen, weil R o g e l den Fuß bedeutet und das
Wasser und Wälder mit den Füßen geschab.
Zwischen der Quelle S i o l a b und dem Brunnen
R e b e m i a s, etwa 200 Schritte von der ersten, zeigt
man einen Maulbeerbaum von hohem Alter, wel-
cher den Ort anzeigt, wo der Prophet Isaias ver-
stirbt worden sein soll. (Süd. Bild.)

Aus Spanien.

M a d r i d. — Sie erhalten in Folgendem einige
Nachrichten über die Israeliten in Spanien; es
gibt deren nur eine kleine Anzahl, und sie folgen
dafür, daß sie so viel wie möglich unbekannt blei-
ben; nicht etwa, weil sie von der Regierung etwas
zu verbergen hätten, sondern weil sie die Folgen des
allgemeinen Aberglaubens fürchten. Ich habe
Gelegenheit gehabt, ebenso ein Beispiel inmitten
einer vornehmen Gesellschaft zu erleben. Man
sprach von der spanischen Geschichte und kam be-
sonderlich auf die Juden zu sprechen. Ein
Anwesender bemerkte, daß er niemals einen Juden
gesehen habe, und daß er wohl begierig wäre, diese
Art Thiere kennen zu lernen. Ich befragte so-
gleich einen Neugier, indem ich ihm mittheilte, daß
er einen Juden vor sich sehe. Man befiel sich,
sich bei mir zu entschuldigen, indem man hinzu-
fügte, daß man in Spanien so sonderbare Vorstel-
lungen von Juden habe, daß die Frage, ob die Ju-
den wie Menschen aussehend, keine ungewöhnliche
sei.

In Toledo habe ich zwei Denkmäler gesehen,
welche an den Glanz Israels in Spanien erinnern;
es sind das zwei in Kirchen umgewandelte Syna-
gogen, von denen die eine Santa Maria la Blanca
und die andere R. S. del Tránsito heißt. Diese
letztere wurde im Jahre 1366 von Rabbi Samuel
Galei, dem berühmten Minister des Königs Don
Pedro, erbaut. Seit der Ausbreitung der Juden
im Jahre 1492 überließen sie die spanischen Könige
den Rittern von Calatrava, welche sie nach christ-
licher Einteilung, und Aláre, einen Chor und
Kirchenstühle darin hatten. Das Schiff derselben
ist 21 Metres lang, 10 Metres breit und 12 Metres
hoch. Ringsherum sind 54 Bögen, welche sich
durch die Schönheit, den Reichtum und die Voll-
endung ihrer Ornamente auszeichnen. Noch kam
man an den oberen Räumen die Spuren der
Frangengallerie erkennen; auch finden sich noch viele
bedrückende Inschriften vor, die da Gott preisen,
den König Don Pedro und den Erbauer Rabbi Sa-
muel Halevi rühmend. Dieser alte Tempel ist
aus Backsteinen in dauerhafter Weise erbaut, und
das Gebälbe des Daches soll aus Cedern vom Liba-
non verfertigt sein, welche der Erbauer mit großen
Kosten herbeibringen ließ.

Santa Maria la Blanca ist eine andere merkwür-
dige Erinnerung an die jüdische Epoche. Im
äußeren untersteht dieses Gebäude nichts von
den elenden Bauten, welche es umgeben, den trau-
rigen Resten des alten Judentums.

Sobald man aber die Stufen, welche in das
innere führen, hinaufgeht, so fühlt man sich
überwältigt von dieser sonderbaren Mischung von
Pracht und Niedrigkeit, von laienhafter Wunder-
lichkeit der Linien und dem feinen Geschmack der
Ornamente; man glaubt sich in eine Vagabunde ver-
setzt. Man erblickt einen Bald achteckiger Ge-
stalt, deren die ihren Proportionen gemäß Säulen
überhöht. Diese bilden fünf Schiffe und tragen
in höherer Curve maurische Bögen. Zur
Rechten und zur Linken befinden sich tiefe Brun-
nen, welche durch ein Mosaik verziert sind. Klein
hinterlagte man, daß der eine für die Rabbinen,
der andere für die große Menge, und ein dritter für
den Adler in den Bögen.

Die Zeit schenkt der Fliege die Freiheit und sperrt
den Adler in den Bögen.

Bar s a u, 28. Nov. — Nachdem bereits
vor einigen Tagen Vorlesungen gehalten und die
Militärbehörden im Geheimen beobachtet worden,
daß die Aufhebung der Klöster im ganzen
Königreiche bevorstehe, wurden sie gestern noch
durch Telegramme und Courire bedrückt, in der
Nacht von gestern zu heute, also vom 27. zum 28.,
um 12 Uhr die Aufhebung der Klöster und Abber-
tigung der Mönche gemäß der erhaltenen Instru-
ktion auszuführen. Hier in Bar s a u geschah die
Aufhebung in der Art, daß Punkt 12 Uhr in jedes
der besagten Klöster ein Oberst mit angemessener
Anzahl Truppen ging, die Mönche versammelt
ließ, ihnen die Ordre des Stadthalters vorlas und
sie bewachte, daß sie sich fertig machen sollten, um
4 1/2 Uhr auf die Eisenbahn abgeführt zu werden
und sich in's Ausland zu begeben. Von den zwölf
besagten Klöstern sind drei verlassen unter der Be-
dingung, daß sie keine Nothwendigkeiten anneh-
men dürfen und somit nach und nach ausserhand
die übrigen neun wurden in der eben angegebenen Art
aufgehoben und blieben nur zwei Klöster, die
einstigen drei, zurück, die der Oberst — jedenfalls
waren sie ihm vorher schon namentlich beigegeben —
näher bestimmt und von denen er gleichfalls einen
Juden vornehmer ernannte. Gegen 2 Uhr war die
Aufhebung in der ganzen Stadt und wahrscheinlich
auch im Königreiche beendet. Die Klöster blieben
besetzt und die Mönche wurden um 4 1/2 Uhr in dem
besten bestellten Wagen unter starker Escorte zur
Eisenbahn gebracht, wo mit Begleitung von Offi-
ziern der Kommandant, General-Adjutant Bar-
on Korff, sich befand und die Abfertigung leitete.
Jeder der Abgehenden erhielt ein Reisegeld von
50 Rubeln. Alles ging still ab. Klöster, die
bereits einem milden Jorde dienen, wie z. B. mit
Frankenpflege beschäftigten, u. d. sich in keiner
Weise am Aufstande beteiligten, blieben von der
Aufhebung ausgeschlossen. Wo sich die ausge-
wiesenen Mönche hingerufen werden, ist bis jetzt
hier noch nicht bekannt; man vermutet aber, daß
sie sich nach Frankreich und Italien vertheilen
werden.

Curiosum. — Jüngst wüthete wieder in Kon-
stantinopel eine große Feuersbrunst. Es kam hier-
bei zu einer ziemlich interessanten antiquarischen
Entdeckung, indem das Feuer eine Wasse Häuser
verbrannte, die ein bisher wenig bemerktes, wich-
tiges Denkmal der byzantinischen Geschichte ver-
trug, nämlich den Krönungssaal der Kaiser von
Konstantinopel. Das Gebäude steht im nord-
westlichen Winkel der Stadt, in der Nähe des soge-
nannten Aristoteles Thores, auf dem Punkte,
wo die Stadtmauer des Konstantinopel mit der des
Theodosius zusammenstößt. Es lag hier, an das
Tempel im Norden der Stadt angrenzend, eines
der armen Quartiere, nämlich der Hauptbezirk
der Juden, und die Judenhäuser, welche bei dem
letzten Brande zu Grunde gegangen sind, waren
wirklich in die große Krönungshalle der byzanti-
nischen Kaiser hineingebaut. Das ganze Innere
der Halle mit einer Reihe stattlicher Bögen ist nun
blödegelegt. Leider sind aber die Pfeiler und alles
Marmor und Ornamentale durch das Feuer
zerstört, aber auch dadurch ist nicht ganz die alte
Schönheit und Zierlichkeit des Baues unentbar
geworden.

— In T u n i s leben unter 2 1/2 Millionen Ein-
wohnern 40,000 Israeliten.

**Zamudische und Rabbinische
Sprichwörter.**

Auch eine Porthe zwischen Gestrüpp wird im-
merfort Morphe genannt. (Der Esel bleibt dabei,
auch wenn das Schicksal ihn an den unredlichen Platz
gestellt.)

Seil dem, welcher sich fügt wie ein Doh dem
Joch, wie ein Esel der Last, wie eine Kuh, die auf
dem Felde den Pflug zieht. (Wohl dem, der mit
Gebuld und Kraft trägt, was das Schicksal ihm
auferlegt.)

Seil dem, der einen Nagel hat, etwas daran zu
hängen.

Saß du dich ihm vernichtet, mußt du ihm auch
seine Wunde ausheilen.

Während die Frau spricht, spinnst sie. (Frauen
wollen auf geschätzte Weise, ohne daß man es merkt,
ihren Vorrath zu erschöpfen.)

Ein kleiner Kürbis gleicht sich besser als ein großer
Falter.

Wer einen zu guten Weizen heranführt, hat noch
mehr Verdienst als derjenige, der sie selbst sät.
(Weil er das Gute nicht bloß in seiner Seele son-
dern auch in denen anderer nährt, und weil er da-
durch ein größeres Maß guter Werke hervorruft,
als er selbst zu über vermögen.)

Der Frieden ist für die Welt, was der Saureteig
für den Teig.

Seil einen Garten untersteht, der kann Ed-
el weizen säen; wer mehrere zugleich mietet, den ver-
zeihen die Bögel.

Kame richtig, so wirst du es in den Felsen fällen.
(Gesunde Nahrung stärkt den ganzen Kör-
per.)

Die Zeit schenkt der Fliege die Freiheit und sperrt
den Adler in den Bögen.

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In every variety, now on hand, and anticipating a
CHANGE IN OUR BUSINESS, we will sell for CASH
at LOWER PRICES than were ever offered on this
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variety at extremely low prices.
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B. P. MOORE & CO.,
Furniture
Warehouses,
S. E. COR. SANFOME AND FINE STREET
2616 ft
TO ISRAELITES.
The Hebrew, English and German
Free School Association,
GIVE NOTICE, THAT ON THE SECOND
DAY OF JANUARY, 1865, their School will be
opened at No. 10 Stockton street, corner of
Market street.
Mr. J. L. STONE having given up his private
school, has been engaged by the Association as
Teacher in Hebrew and English.
Mr. JOHN C. PELTON, the late popular Principal
of the Hebrew School, having been solicited, has
kindly consented to assist the cause, by superin-
tending the School.
WM. GOLDSTEIN, President.
JOSEPH RICH, Vice-President.
de23-1m
DR. LIBBEY
WOULD RESPECTFULLY AP-
prise the inhabitants of San
Francisco, and the community at large,
that he has established himself in this city as a per-
manent resident, and has taken spacious rooms at
No. 224 MONTGOMERY STREET,
Opposite the Russ House,
Where he will devote his particular attention to
the practice of
DENTISTRY.
He will not make elaborate pretensions to any
mysterious claims made by many in the profession,
but states himself that a constant and extensive
practice of nineteen years, with due attention to all
improvements extant, will capacitate him to com-
pete with any in the profession. Teeth set in any
style, or on any base desired — Gold, Platina, Silver,
or Vulcanite, now much in vogue. Teeth plugged
substantially, with all popular materials. Teeth
extracted with or without anæsthetic agencies. All
professional services — Medical, Surgical, or Me-
chanical — insured to give satisfaction, or no charge.
Entrance to office, directly opposite the Russ
House hall door.
ja13
ALPERS & W. WILSON'S
FASHIONABLE
Dancing Academy,
CENTRAL HALL,
Southwest corner Market and Second streets, up
stairs, Opposite Gilbert's Museum.
ALPERS & W. WILSON beg to inform the public
that they will teach all the Fashionable and
Modern Dances now in vogue, also Stage Dancing.
Days of Tuition, for adults, MONDAYS and WED-
NESDAYS, at 7 1/2 P. M.
Children's Classes, WEDNESDAYS and SATUR-
DAYS, at 2 P. M.
SELECT SOUVENIR will be given on every THURSDAY,
at 8 1/2 P. M. Private Lessons will be given at the
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day.
The Hall can be rented for Balls, Parties, Wed-
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music. Apply at the Hall.
Also, Music engagements for Mr. C. Alpers.
Metropolitan Band will be taken and promptly
attended to.
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I. D. THOMPSON'S,
WINE ROOMS,
ODD FELLOWS' BUILDING,
No. 121 Montgomery street, corner of Montgomery
and Summer, between California and Pine.
DEALER IN ALL KINDS OF FINE WINES
and Liquors, and Importer of pure Bourbon
Whiskies. Families, Passengers, Clubs, and Parties
supplied with the choicest brands of Imported
Brandy, Wine and Whiskies. Fine Old Bourbon,
Pure New England Rum, California Wines, etc.,
in quantities to suit, and guaranteed to be unex-
celled in flavor and quality.
G. G. delivered free of charge.
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N. S. Arnold,
Importer and Dealer in
HARDWARE,
306 BATTERY STREET,
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G. G. delivered free of charge.
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Insurance Co.
MARINE.
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ISSUE POLICIES
\$20,000 in any
property, Vessels, and
other property, against Loss
by Fire, Theft, and other
causes. Specie, and other
property, against the Perils of the
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\$1,000,000.
Adjusted and Paid
Gold Coin.
Montgomery street,
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Geo. Plummer,
H. Casbolt,
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Thos. Dillon,
Wm. Irons,
W. T. Barnett,
Michael Kelly,
C. B. Knowles,
J. D. Arthur,
A. C. Trimm,
E. Durkin,
President,
E. Vice President,
Examiner.
de18

London
re Ins. Co.
ERY STREET.
San Francisco in 1862.
Capital.....\$1,559,525
Reserve.....\$1,100,000
Surplus.....\$50,000
Hand Wood, with their
insured,
Dwellings or Stores.
and the Globe Insurance
Company has been completed between
London and the Globe, for the
capital of the Globe to the
the has been a leading post-
the company was established
million sterling, fully paid in
surplus which is divided
million sterling is trans-
London, per value 2 pounds
being in the market, and the
and in proportion since the
of capital, the assets of which
\$1,559,525, of which
\$50,000 invested in the United
STON, Agent,
San Francisco.

INSURANCE CO
YORK.
SURPLUS, \$750,000
SAN FRANCISCO, \$75,000
INSURANCE CO
YORK.
SURPLUS, \$600,000
SAN FRANCISCO, \$75,000
WELL-KNOWN
panies having complied
last session of the Legh-
Messrs. Donohue, Bal-
Each,
Policy holders, will con-
NISE,
FURNITURE,
California, Oregon, and Ne-
or Damage by Fire, up-
Paid in United States
VAIN & CO., Agents,
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SPEYER,
FOR THE
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Washington street,
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Frankfurt
de18 ft
ERIAL
ND LIFE
COMPANY,
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SHED 1803.
3,000,000.
Merchandise in them, on the
also, Marine, Building, and
are contained in same.
HERE IN CASH
ON ADJUSTMENT.
ATES GOLD COIN.
BELL & CO.,
ORNIA STREET,
SAN CALIFORNIA
20-30
THE PIONEER.
D 12-64
thing and Furniture
and Sold.
KERNY STREET, BE-
and Pacific, pays the highest
OFF CLOTHING of every
Also SECOND-HAND FUR-
BLANKETS, JEWELRY, HATS,
led to by Mrs. COHEN. All
transacted from Friday, sun-
down. Private entrance
has no connection with any
no.

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TO OUR SUBSCRIBERS.

A large number of interior subscribers are still in debt to us for their last year's subscription, and they will materially oblige us by remitting the same at as early a date as possible. As a general thing the majority of subscribers are very prompt, some of whom have already sent in their subscriptions for the present volume in advance, yet there is a large amount still standing on our books as due us, the receipt of which would materially aid us in our business transactions. We hope this hint will suffice.

PAPACY AND CIVILIZATION.

Reading the late Encyclical letter of the Pope, the head of the Roman Catholic Church, will not improve the temper of the modern reformer. It would appear that the Pope is desirous of reinstating the medieval period for the present; that he is opposed, religiously, to the enlightenment of the age; in fact he says so in so many words; that the civil law must be abolished, and all Catholics must look to him as supreme ruler, Vice-regent of the Almighty. A more presumptuous and bigoted document has never been presented to the world than this same Encyclical letter, which is calculated politically to exercise not alone an effect upon the present condition of Europe, but upon the temporal power of the church, as its intemperate head has promulgated such an amount of heresy to common sense and the progress of the world. Looking upon the condition of the Papal authority, politically speaking, we can only deem this document as the last fulfilment of an expiring dynasty. The Pope insults freedom, education, civil and political rights, the very power of the numerous sovereigns who reign in Catholic Europe, and all in a feeble attempt to support his temporal power. He denounces free schools and the cause of public education, he abuses electoral suffrage, and places his church at the head of all things temporal and spiritual. He insults the progress of the age, and insolently dictates his dogmas. It needed but this last straw to "break the camel's back," to expose the hypocrisy of the Catholicity and exhibit to the world how intolerant the scarlet lady has become. The whole history of the great and potent power wielded by the Popes, of the supremacy of the Catholic Church—all are ruthlessly swept aside by the present document, which enunciates doctrines not alone exponents of bigotry and superstition, but actual absurdity. No religious or temporal power ever committed an equal act of intemperance folly as has Pius the IXth. Religiously, morally, and politically, he has committed an error which the present unites to condemn, and the future will sustain the action of the present. No greater heresy was ever promulgated than the Pope's assault on the civil rights of the community; no greater error than his Quixotic attempts to combat the advance of enlightenment, liberty and civilization. He arrogates to himself temporal and spiritual powers which are repugnant to the age, the assumption of which must necessarily create political differences, and embroil Europe in civil war. The Hebrew people were the first to experience the violation of the political faith of Pius Nino. A bigot by nature, a bigot by practice, a dissembler, and now an arrogant autocrat—that is, he essays to be one; but fortunately his power for good or ill has been somewhat circumscribed of late, and feeling that loss of power, he takes his revenge in words. Like his Bulls, the Encyclical letter can excite but a political influence, and the greater the hubbub the larger the benefits.

From this letter the public derive considerable intelligence as to the purposes of the Roman Catholic Church, which cannot fail but be antagonistic to every principle or free government. If we have open foes in rebellion, we now know we have an insidious foe in the Catholic Church. How the public are to guard against its machinations, the future alone can tell. "Those the gods desire to destroy they first make mad," is fully exemplified in the suicidal conduct of the Pope. In Protestant Europe but little ill is anticipated from this fulmination, but where Catholicity exists its oppressive hand weighs heaviest. No one can foretell its effects. The London Times in reviewing this document, says—

The Consistorial Allocations, the Encyclical and other Apostolic letters of Pope Pius IX., contain the condemnations to the formal wording of which he has now obtained the assent of the Roman Cardinals. In "Dolorum medicamentum," "Gravissimum," "Acrobissimum," "Quanto conficiamus morem," and other mournful productions, His Holiness has exhausted the world of modern heresy. The first section is devoted to the speculative errors of Pantheism, Naturalism, and absolute Rationalism, and on these subjects the Pope takes the ground common to all orthodox Churches. In speaking of "moderate Rationalism," His Holiness approaches more nearly the points on which the Church of Rome differs from the rest of the world, and amid other matters we are told that it is an error to hold that "the decrees of the Apostolic See and of the Roman congregations fetter the free progress of science." From the Roman point of view this condemned proposition is undoubtedly untrue, since at Rome nothing is dignified

with the name of science unless it be in accordance with those very decrees. What the Papal teaching on this subject is, may be learnt from the next article, which condemns the proposition that "The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science." Undoubtedly, if the examination of the Scriptures and the inquiries into the history and teachings of the Church are to be conducted as they were six hundred years ago, then the student will stand in no fear of the Pope or the Congregation, and may willingly subscribe to the principle which it appears was given to the world about a year ago in Tuscan liberator. And so of science in general. Who need say that Rome fetters the human mind when he has, like every true son of the Church, acknowledged it to be an error "that philosophy neither can, nor ought, to submit to authority?" All that Rome will admit to be legitimate science is a mere ungeneralizing record of physical facts. All political or historical research is suspected, and morals must be left exclusively to the guardianship of the Church. If a student ventures on the forbidden ground, he is condemned as a heretic before he has time to become a philosopher.

Many discussions have been held between Protestants and Liberal Roman Catholics with respect to the tenets of the Roman Church respecting the spiritual state of those without its pale. On this subject the Pope speaks boldly; for not only is the opinion reprobated that every man is free to embrace and profess the religion he shall believe true, guided by the light of reason, but it is denied that "Protestantism is another form of the same true religion in which it is possible to be pleasing to God equally as in the Catholic Church." The Pope goes near to doom all Protestants to perdition, for Error XVII. is thus expressed—"Saltem bene sperandum est de eterna illorum omnium salute qui in vera Christi ecclesia nequaquam versantur." After this we need not wonder at finding Socialism, Communism, Bible Societies, and Clerico-Liberal Societies denounced together as "pests" which have been frequently rebuked. With the rest of the catalogue we as a Protestant people have little to do. The errors therein condemned relate to the status of the Church in Roman Catholic countries, and by their condemnation the Pope in fact asserts the most complete right of governing the priest-hood, educating the people, and repressing any religion but his own. If the principles here asserted by the Pope are to be acknowledged, it is difficult to see how even a Concordat can be maintained by the civil power. To what lengths the Roman Court carries its doctrines, even at this moment of peril, may be seen from the concluding articles, which refer to the errors of modern liberalism. It is an error to say that it is no longer necessary that the Catholic religion shall be held as the only true religion of the State, to the exclusion of all other modes of worship. It is an error to say that it has been wisely provided by the law in some countries called Catholic that emigrants shall enjoy the free exercise of their own worship. Finally, to crown everything, error the eighth is that "the Roman Pontiff can and ought to reconcile himself, and agree with progress, liberalism, and modern civilization." Such is the published creed of the Roman Court in these the last days of French protection. If anything can be won by such audacious intolerance, the Pope, of course, may hope for it; but such foolhardiness will seem to most men very different from the true courage which supports unmerited misfortune.

THE BIBLE IN THE PUBLIC SCHOOLS.—The Board of Education of this city and county have adopted a rule, permitting the reading of the Bible in the Public Schools. The rule is as follows:—

"The morning exercises of each department of the several schools may, at the option of the principals and of the pupils, commence with the reading of the Sacred Scriptures, without note or comment; and the reading may be followed by the Lord's Prayer, repeated by the teacher alone, or by appropriate singing."

This regulation cannot fail but prove advantageous, inasmuch as the reading of the Holy Scriptures will direct the minds of the scholars to the necessity of cherishing a veneration for religious subjects. It now rests with the principals and pupils of the various schools, whether they will avail themselves of the privilege accorded by the Board of Education.

MASKED BALL.—The grand masquerade ball, announced to be given under the auspices of the Eureka Social Club, and for which extensive preparations have been making for some weeks past, will take place on Wednesday evening next, at Platt's Hall. The occasion is looked forward to with much interest, as it will undoubtedly be one of the most brilliant affairs of the season. The assemblage is expected to be of a very select character; and everything has been done to render the event one of universal pleasure and enjoyment to all participants. Mrs. Levi of the Stevenson House, whose skill in the culinary department is well known, has been entrusted with the furnishing of supper—an arrangement that we are sure will give satisfaction. Gentlemen should remember that it is indispensably necessary to procure ladies' tickets, etc., from the committee, as no one will be admitted without a special card. The managers desire us to state that the punctual attendance, at 9 o'clock, will materially add to the éclat of the ball.

FIRST HEBREW BENEVOLENT SOCIETY BALL.—The annual ball of this noble charity is advertised for the 13th of March next. The committee of arrangements is composed of some of our leading and most respectable citizens, whose names are a guarantee that in splendor and magnificence the forthcoming gathering will maintain its usual repute and attractiveness.

There are in Salt Lake twenty Jewish young men (and two families), doing a good business. They all closed their stores over the "Yom Tov" and had "Minyan." There are also three families in Salt Lake, formerly of the Jewish faith, who have embraced Mormonism. The head of one of these families has resided there for seventeen years.

The new Anatomical Museum will shortly be open to the public.

OUR NEW YORK CORRESPONDENCE.

(From the Resident Correspondent of THE HEBREW.)
New York, January 13, 1865.

EDITOR HEBREW.—Nothing of any special importance has transpired during the past few days to agitate the Jewish mind of this city. With the exception of a few matters of pleasure, such as concerts, balls, parties, etc., we are all in a state of somnolence, as it were, and are lying in wait for anything in the way of excitement or otherwise, to arouse us from our peaceful condition. The Jewish people as a class, although averse to war or any dangerous pursuit, and proverbially a peace-loving nation, still never object to matters of gossip or scandal. Not that I would accuse them of a desire to blacken other peoples' fame or character, as the word "slander" is legally and generally understood, but that they always love to be busy in some discussion, and that they in a certain degree, are pleased if they possess some amusing or entertaining theme to furnish food for conversation in their parlors and salons. No people are so eager and so quick to learn of marriage engagements and of their dissolution, of any honors acquired by members of their community, of the wealth and position of this or that family, than those of our race. At least such is the fact in this city, and I suppose it is the same elsewhere. Every Israelite here almost knows what his neighbor does, not because our co-religionists are an association of "Paul Prys," not because we are over inquisitive, but on account of a more favorable and praiseworthy reason.

The Jews, although scattered as they are in all directions of the compass, are nevertheless, bound together by some invisible yet powerful link, a chain which years of suffering and of oppression has not succeeded in breaking, and along which every feeling, every passion which agitates one of the community, passes with lightning speed, and communicates a certain impression upon the rest. A sort of telegraph wire, as it were, by means of which every one can communicate to his neighbor what he thinks or feels. It is on this account, that the Jews are such a charitable people that they found so many benevolent societies and institutions, and that however close some may be in other matters, still when the plaintive cry of the orphan or the widow is heard, we find them ever ready to loosen their purse strings and distribute their alms with a generous hand. And as they are ever willing to appreciate and alleviate the wants of the less fortunate of their race, our co-religionists are also quickly cognizant of any affair of gossip which may arise among their number, and freely indulge in its recountal among their private parties or societies. Such incidents as those relating to the opera singer, Harris, and the Bernardi case, of which I gave you an account a few weeks ago, long form the subject of debate and conversation among the Israelites of this, or other cities wherever such scenes may be laid. A man with a bad character, or one who commits an imprudent act, is soon discovered and known to all of his faith; if he should happen to be a Jew.

While on the other hand, if an Israelite excels in any particular branch of art or science, or has any claims to intellectual merit, he also reaps the reward he deserves, and is quickly distinguished and noted among his brethren.

Such has been the case with almost every co-religionist in this city, that has in any way excelled in professional life; and although, as mentioned by recent census, there are over 30,000 Jews in New York, still there scarcely happens anything to one of them, without it is known to a greater or less extent by the others.

The musical portion of the city has lately been thrown into a somewhat wild state of excitement by the performance of a pianist, who made his debut on Saturday last, at the classical concert of Theodore Thomas. This artist, whose name is Carl Wolfsohn, is a co-religionist, and has been resident for some time in Philadelphia, where he has attained a celebrity. Upon an invitation he came to New York and performed on the occasion referred to, one of Beethoven's most difficult sonatas, and a transcription of Robert le Diable by Liszt, with such skill and feeling, and betrayed such a perfect knowledge of his instrument, that he was the recipient of several encores, and was lauded by the press without exception. This is but another example of the honor and renown which our co-religionists are attaining in the course of their professional pursuits. It is an old saying, that if a Jew applies himself to any thing, whether in mercantile or professional matters, he is always sure to succeed; and our past history and the present time, amply prove its truth.

Quite a curious incident occurred in the Supreme Court of this city, a few days ago. For a long time the attention of the people have been directed to the trial of an interesting libel suit, brought by ex-Mayor O'Plyke against a noted lobby politician of Albany named Thurlow Weed. The taking of the evidence alone required fifteen days, and as a large sum was claimed for damages and as great political interests were involved, it was of course expected that the summing up of the case would require a long time. Four of the most distinguished lawyers, Messrs. Pierpont, Emots, Evans and Dudley Field, were engaged in the cause.

The argument of counsel commenced on Wednesday, continued through the next day, and on Friday Mr. Evans proceeded to close up for the defense. He made a very long speech, for several hours, indeed, and it was verging on to 4 P. M.; the counsel was in the most eloquent portion of his remarks, every sound was hushed throughout the court room, Judge, lawyers, jury, spectators and all were eagerly listening to the impressive words of the speaker, when suddenly he was interrupted, and a member of the jury arose and said that he was a Jew, that his Sabbath was about to commence and that he could not remain any longer in Court. The Judge ordered him to take his seat, which at first he refused to do, but finally obeyed; when his Honor threatened to imprison him if he refused, but not without adding that the Court had no power to make him break his religion, and he hoped "it would be in the papers!" Upon the advice of counsel the Judge finally consented to adjourn the case until the following Monday. The incident was published in every paper the next day, Satur-

day,) and excited no little comment in both Jewish and Christian circles.

Many reasons were given to account for this strange conduct on the part of this Israelite, while every one conceded that if he acted from purely religious motives, as he no doubt did, great praise was due him for his boldness. I think that in the laxity of religious principles of the 19th century, very few could be found who would brave the indignation of Court and counsel for the sake of observing their Sabbath a few minutes longer.

The ball of the Young Men's Re-union, which was to have been the finest terpsichorean affair of the season, took place on the evening of the 9th inst., and proved a failure in every respect, except as far as the display of toilettes were concerned, which excelled those worn on any previous occasion. The principal fault was that the hall was over-crowded—about 400 couples being on a floor, capable of accommodating no more than 300.

I. O. B. B.

The various lodges of the I. O. B. B. held their semi-annual elections recently. The following is a list of the officers elected, as far as I have ascertained:—

Amor Lodge No. 39.—Dr. M. Mayer, President; Rev. L. Lasher, Vice-President; Jacob Ballin, Secretary; H. Raymond, Treasurer; M. Bien, Financial Secretary. **Hillel Lodge No. 28, of Brooklyn.**—L. Long, President; L. Gessler, Vice-President; B. Schmidt, Secretary; A. Strauss, Financial Secretary; G. Haganbacher, Treasurer; M. Adler, Monitor. **Jericho Lodge No. 44, of Pittsburgh, Pa.**—Emanuel Greenwald, President; Josiah Cohen, Vice-President; M. Brilles, Secretary; E. Bernstein, Treasurer. The above officers were all duly installed during the week just terminated.

Having nothing further to communicate at present, and the hour for closing the California mails having arrived, I close my letter with the hope that its contents will be acceptable to the many readers of your valuable journal.

MERCURY.

PURIM FESTIVITIES.

EDITOR HEBREW.—As the feast of Esther and Haman (Purim) is approaching, I would ask for a small space in your valuable paper for the purpose of reminding our young friends of the time-honored custom of masquerading, that was so successfully inaugurated last year. I had the pleasure of spending the evening at my friend D.'s, when several troupes were ushered in. The comical dressing of some, and the beautiful costumes of others, were greatly admired, and the curiosity to recognize the parties can be more easily imagined than described. But the feature of the evening were the Minstrels, who made their sudden appearance with their sable faces, and carried everything by storm. I would particularly mention the "Boonun-Boys," ten in number, with musical instruments; their arrangements were so complete, and displayed so thorough an organization—worthy the notice of the more mature professors. The music was carefully selected and well executed; the songs also were well chosen, and beautifully sung. I would more particularly mention the beautiful song of the "Flag of the Free," sung by the interrogator of the Company, (named Heckey); also the song (parody) of "La David Borch," by Olgar-inskie, the tamborinist; the words were mirth-provoking and the air pleasing. The wit and sayings of the Bones and the Tamborinists were rich, rare and racy, and of the first order. Their uniform was complete, representing the dandy nigger of the North; and the whole affair was a brilliant and decided success.

I hope the band will again spring into existence at the coming feast, as many a bright eye and gentle form, who heard nothing more than a recital of the entertainment last year, are making some preparation to give the troupe a hearty welcome.

TO OUR COTEMPORARIES.

We would esteem it a special favor, if our cotemporaries abroad in quoting from our columns would, in crediting THE HEBREW for information or extracts, prefix San Francisco, California. Whilst it is highly gratifying to us to see many articles from our cotemporaries honored by insertion in journals in Europe, it would be still more pleasing if the acknowledgment would convey that the intelligence came from the far-off shores of the Occident.

From Lower California, we learn that, owing to heavy rains and a succession of mild weather, the crops promise to be very abundant—a fact which will be generally gratifying.

Several large sales of real estate have taken place the past week, and the prices obtained show unmistakably that our city is steadily progressing, both in extent and wealth.

A party of treasure seekers sailed from the bay last Friday, in a schooner, in search of treasure imagined to be buried in the Cocos Islands "a long time ago." May their anticipations be realized.

The recruiting officers stationed in town are doing quite a brisk business. The liberality of Uncle Sam is responded to with alacrity by men ready and willing to do him service.

The new building for the congregation Emanu-El, on Sutter street, is beginning to develop its architectural beauties. When completed it will be one of the finest synagogues in the United States, and an ornament to our city.

The new hotel at the Encinal, Alameda, will be completed next week.

The monitor *Cumancho* is to make her official trip from the Navy Yard, Mare Island, to-day.

Zurich.—No Jews were formerly permitted to reside at Zurich, Switzerland. This prohibition has in our days been rescinded, and two years ago a congregation was formed there, which has ever since increased, and is now considerable. The Town Council has just presented gratuitously to the congregation suitable premises for a synagogue, and moreover advanced, without interest, 3,000 francs, being the sum required for introducing into the building the necessary alterations.

THE JEWS IN COCHIN-CHINA.

We translated some weeks ago under the above title an article from the A. I. In addition to the account we copy the following from the J. I.:—

We are told in an interesting work printed and published at Cochinchina, entitled, "British and Native Cochinchina, by C. A. L." that "it appears from the native annals of Malabar, and their own traditions, that ten thousand Jews arrived on the coast about A. D. 70, shortly after the destruction of the second temple and the final desolation of Jerusalem."

Dr. Jost, in his "History of the Israelites," Vol. V., p. 233, quotes another account of the first settling of Jews on the Malabar coast, which is derived from Jewish authorities, and states that "a severe persecution led a great number of families, after the destruction of the temple, to remove to a distant land in the East, and accordingly 10,000 souls wandered from Jerusalem to India, where they were all well received by the reigning monarch. Permal. This is said to have taken place A. D. 4250."

Dr. Jost justly remarks that as a long time intervened, according to this statement, as to the date between the destruction of the temple and the arrival of the Jews in India, we may suppose that they came from Persia rather than Palestine, and were compelled to leave that country by a Persian, rather than a Roman persecution.

Although the history of the first settlement of the Jews in India is thus involved in obscurity, yet it is evident that considerable numbers of that nation have been found in that country during many ages.

Schuch told us, that the Great Mogul treated them with great kindness, and that the Portuguese granted them toleration at Goa, although they treated them with great cruelty at other places.

We learn from the work now before us, that the Cochinchina Jews are divided into two distinct classes, one known as the Jerusalem or White, the other as the Black Jews. The former are the descendants of the first settlers by marriage solely with one another. Their complexion is not exactly European, but it is the pale olive freshness, most nearly allied to it, and the delicate carnation of the tips of the fingers proves that no native blood flows in their veins. This retention of complexion and features, for so many centuries, is truly astonishing when it is considered that the descendants of the Portuguese are generally of a darker hue than even the aborigines of the country.

The author adds, "it furnishes the strongest argument against any idea that the sun darkens the skin; and also seems to warrant some hope that the colonization of India may be effected, if Europeans would only marry Europeans."

We cannot forbear asking, is not this circumstance an additional proof that the "Jewish race is capable of living in any part of the globe," and that "the Jewish constitution can adapt itself to every climate, flourishing there even better than the original inhabitants themselves?"—See remarks of Dr. Boudin on the cosmopolitanism of the Jews, as quoted in the "Jewish Intelligence" for Sept., 1861, p. 240.

Concerning the Black Jews, our author remarks:—

"The Black Jews may either be the descendants of early native proselytes or of individuals entitled to a *bar sinister*. Some few of them have a Hebrew cast of countenance, but by far the greater number are indistinguishable from the natives around. They are considered by the white Jews as an inferior race, and not of pure caste, and intermarriage between them consequently never takes place. Their customs, forms of prayer, songs, &c., are the same as those of the white Jews, but they do not observe the same strict Levitical ceremonies, and having no legitimate relationship with Hebrews in other lands, they are looked upon, and pride themselves upon being, a distinct sect."

We need scarcely observe that this account of the supposed origin of the race of Black Jews differs from other theories that have been maintained by those who have endeavored to investigate the early history of that peculiar branch of the Jewish olive-tree: but as it seems that this is an opinion which prevails in Cochinchina itself, where many of that class of Jews reside, it is well worthy of our notice.

The statement which is given concerning the great strictness of the white Jews, in keeping up the public services of the synagogue, deserves especial notice. We often find earnest and devout Jews in many places, especially in Poland, who think it a duty to join in public worship twice a day, but it seems that this is not thought to be sufficient by the Jews in Cochinchina.

"The Jews rise at about 5 o'clock, and, after prayer and ablutions, proceed to the synagogue for public devotion. At 7, they return home, have breakfast, set about the day's business; dine between 12 and 2, and again assemble for half an hour's prayer at 3; resume their work until 6, when once again they attend the synagogue for about a half an hour, and at 9 they retire to bed. This is the routine of their weekdays. On Friday, the evening prayer commences at half-past 5, and concludes at half-past 6, and the Talmud or some other religious books are read until bed-time. On Saturday, the morning prayer continues from 6 to 9 o'clock; the afternoon from 3 to 4; and the evening, as usual, from 6 to 6½, with the termination of which they close the Sabbath. They are very exemplary in their observance of this division of time, and rigidly correct in respect for the seventh day. The great feasts of the Passover, Pentecost, and Tabernacles, are celebrated with the most exact attention to the ritual."

As to their hope of restoration to their own land, and their disposition to consider the claims of Christianity, it is observed:—

"They do not feel that strong, active hope of speedily returning to their own land, which their brethren in Europe are never without. They firmly believe that at some future period they are to return, but state that hope but the Almighty knows the time, and therefore it is idle to speculate upon its approach, and when any disposition is shown to enter into an argument about the chief tenets of their faith, and to show proof of the divine origin of Christianity, they listen for a little while, and then decline further conversation on the plea of inferiority of ability. Yet with this singular apathy about points which are daily and minutely considered by the Jews in Europe, they undoubtedly have a spark within them which would be blown out into a flame on their hearing a rumor of the fulfillment of their expatriation; and, owing to the nomadic habits of some of their brethren, they will be informed of it almost immediately after the first movement is made."

Berlin.—The Jews of Berlin have established a foundation for the benefit of medical students in memory of the late Alexander Humboldt, who, as known, on all occasions defended the cause of the Jews with all his energy. The examination fees, amounting to 125 thalers, for two poor deserving Jewish medical students have lately been paid.

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